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Missionary Magazine  
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CHRONICLE.



THE CHRISTIAN NEGRO'S DYING TESTIMONY.



## WEST INDIES.

## BERBICE.—THE FAITHFUL DISCIPLE.

THE triumphs of the Gospel have been strikingly exemplified in the simple piety, the holy and consistent lives, and the unwearied labours of some of our sable brethren—the members and office-bearers of the Mission churches in the West Indies. The subjoined memoir has reference to an individual of this class, who, under the strong impulses of a heart imbued with the love of Christ, found his chief and only delight in the service of his Divine Master, and in spreading abroad the savour of His name and doctrine.

Under date Lonsdale, Berbice, 24th February, ult., the Rev. J. Foreman writes:—

“We have during the year suffered a severe loss by the death of Mr. James France, who for about ten years was a zealous and efficient deacon of this church.

“He was naturally of a thoughtful disposition, and possessed good natural abilities. Had he been born under any other system than that of *slavery*, and those talents cultivated and sanctified by Divine Grace, he might have risen to a position of great usefulness in connexion with the church of God. He appears to have lived a careless life till 1841, when February Arrindell, the then headman on Lonsdale estate, and a deacon of the church, appears to have exerted himself to lead him to serious thought, and this, together with his consistent conduct, had a good influence on James France.

## HIS ADMISSION TO THE CHURCH.

“Mr. Dalglish (now of New Amsterdam) arrived at Lonsdale in April, 1842, and shortly afterwards the subject of this notice became a candidate for church membership. The work of grace in his heart seems to have been a gradual one, as he does not appear ever to have spoken of having received religious impressions from any particular sermon or circumstance. Whilst attending the candidates' class he was regular and very diligent, and often referred to the new views of religious truth he was obtaining from the instructions there given. Unlike the majority of those who enter this class, he continued regularly to attend it for a long while after his admission to the fellowship of the church. For about two years he might be seen regularly every Monday afternoon,

coming with his Bible under his arm, to get more instruction concerning the Book of God.

## HIS LABOURS IN THE GOSPEL.

“During this period he was very useful to his pastor. There were a good many old people in the class of candidates at that period, who knew but little English; to them he explained what was said, in Creole, and also questioned them as to what they understood. His own views of truth were clear and simple, and he was able to make them intelligible to others also. The assistance he thus rendered was the means of preparing many for the discharge of their duties as members of the church, and also of keeping back others who were deficient.

“The fact that a large number of persons attending the chapel were ignorant of the English language, and consequently knew very little of what was said, was to Mr. Dalglish a matter of great grief. He therefore resolved to have a sermon in Creole, or rather to have the sermon he had preached in English, repeated in a language that these old people could understand. James France seemed raised up and brought into the church to do this work. He had a remarkably good memory, and seemed to have both the power and the inclination, especially when listening to divine truth, to fix his attention. The amount of good done in this way by his instrumentality will only be known ‘when all things are made manifest.’

“This service was given up when the congregation was formed into classes, but James

France still continued to teach a large class of old people in Creole.

"Besides these different ways of being useful, he (with the assistance of another deacon) used often to conduct the service when the minister was absent supplying another station. Upon the last occasion that he thus filled the pulpit, he delivered a very solemn and searching address to the young people at the close of his sermon. His text was Amos viii. 11: 'I will send a famine, not of bread,' &c.

#### AS A DEACON,

"James France was most exemplary and diligent, and took a deep interest in all the affairs of the church, contributed liberally to the support of the cause of God, and was very anxious for the comfort and happiness of the minister, and did all he could to promote them.

"The meetings conducted by him on Lonsdale estate were, by his diligence and care in preparing for them, rendered valuable to not a few. He was attentive to visiting the sick in his district, and ever ready to visit those in other districts also. It was no small matter that kept him from the house of God, and if obliged to be at home on the Sabbath, longed for some of his brethren to come and tell him what they had heard.

#### AS A CHRISTIAN,

"He was sincere and devout, and carried his Christianity into every-day life. His great desire appeared to be, in all circumstances, to do what was right. He was consistent to a degree rarely met with in this country. Against his Christian character not a whisper was ever heard. When he went from home he always took an opportunity of doing good to those with whom he might be brought into contact. He took a deep interest in the welfare of the young, was very anxious to see them improve, made a point of frequently meeting with the young men who appeared well disposed, and did all in his power to encourage and confirm them.

#### AS A MEMBER OF SOCIETY,

"He was very industrious, very diligent. Having charge of Lonsdale estate, he occupied a difficult position, standing between the employer and the employed, but with regard to both he was conscientiously just.

Only one complaint was ever made against him in that capacity, and in that case he was quite right. Frequently, after having charge of the estate, he used to visit Mr. Dalglish for advice, and this he did on many occasions when few would have thought of asking it; but this was one thing that manifested his anxiety to do that which was right. On these occasions he had mostly something to ask about the Scriptures, anxious to get the meaning of some passage, and would go away greatly delighted that he had got something that would be useful for eternity as well as for time.

#### HIS DEATH.

"He was never of late years a strong man. For several months before his death he was ailing, and frequently confined to the house for several days in succession. During this time he was calm, resigned, and found abundant comfort in reading the word of God. When he lost his sight, as the disease advanced, he liked then to hear it read to him, and to talk about it so far as he was able. He had no fear of death; he looked forward to it with the feeling that he was safe through the atonement of Jesus Christ. His great anxiety appeared to be the prosperity of the cause of God. On the last Sabbath of his life, a large number of the members and young people belonging to this place walked to town in the afternoon to see him. He had them admitted a few at a time, and spoke to them, while to many of the young men he spoke in language of the most earnest entreaty to decide at once for Christ. [*See Engraving.*] He thus died as he had lived during the last twelve years of his life, a consistent, zealous Christian.

#### HIS FUNERAL

was attended by people from far and near, all anxious thus to bear testimony of their esteem to him who was gone. Among these were his employers, and the manager of a neighbouring estate. 'He has entered into his rest, but his works do follow him.'

"For a large part of the above sketch I am indebted to Mr. Dalglish. James France's consistent, useful life, and happy death, has cheered us all here, and I believe will gladden the hearts of many Christians in England."

## DEMERARA.

"Despise not one of these little ones."

AMONG the adverse influences which concur to render the Bible a sealed book to many to whom its divine truths are addressed, there is one of a peculiarly local character, to which a Missionary brother, labouring in British Guiana, has directed attention, and which would scarcely have suggested itself to the English reader. By thousands born and nurtured in that colony, presenting, far and wide, one unvarying marshy level, though exuberant in vegetation, the diversified forms of hill and valley are unknown, and even a common pebble is viewed as a phenomenon! Hence it becomes the task of the Missionary to interpret to these people the striking allusions, in Scripture and sacred poetry, to natural objects, with which readers in other lands have been familiar from childhood.

Under date Demerara, 22nd February ult, the Rev. Charles Rattray writes:—

"For several years I have had a class of young people every Tuesday evening, which, during the last two years, has generally been well attended. We begin by reading a hymn, on which they are questioned as to the meaning of words, the import of figurative allusions, and the sentiments expressed. For the people in this *mud-flat* country know nothing of hills, and rocks, and *running streams*, of plains and valleys, flocks and herds, &c. &c:—they never saw a *stone*, except perhaps in George Town, to which some have been brought from afar to macadamize the streets. The seasons of the year, except *wet* and *dry*, are entirely unknown to them. Hence I do not believe that one sixth part of any of our native congregations can at all understand many of our most beautiful hymns; and, as may be supposed, very many figurative portions of the Holy Scriptures, which gladden and edify the souls of the common people in Great Britain, are entirely above the comprehension of the generality of our hearers. Well, the hymn thus analysed and explained is then sung; a chapter from the New Testament

is read; prayer is offered, sometimes by one of the youths as well as by myself. For the last twelve months, the "Juvenile Missionary Magazine" has been our class book; and, on a large map of the world, we follow the Missionary ship among the South Sea Islands, or trace our course, from Demerara to that part of the world to which the letter, or other intelligence, in the Magazine, refers. Other parts of the world are also pointed out, and some information communicated about the climate and the inhabitants, &c. of the places referred to. In this way two hours are generally occupied, and I hope not without some advantage to those who regularly attend, though, as might be expected, the same places have to be pointed out and named many times over before they are remembered. The attendance and the *attention* have latterly been so encouraging that I have been reflecting whether I should not give up some other evening engagement, and devote two evenings of the week, instead of one, as heretofore, to this interesting class."



## CHINA.

## ENLARGEMENT OF THE NATIVE CHURCHES.

WHILE watching, with the deepest interest, the progress of that great revolutionary movement which it is anticipated may lead to wider openings for the spread of the Gospel in China, our Missionaries have from time to time had their faith strengthened and their spirits refreshed by manifest proofs that their past labours have not been in vain in the Lord.

We are now privileged to announce the cheering fact, that not fewer than twenty-two new members have been introduced, through the rite of baptism, to the native churches, namely, seventeen at Amoy, and five at Hong Kong. It is, moreover, a circumstance quite unique and peculiarly interesting, that, of the new converts at Amoy, nine are *females*.

In connexion with the notice of these events in the subjoined correspondence, we have also the pleasure to lay before our readers a gratifying report of the formation, on the continent of America, of a native Chinese church, sustaining a filial relation with that under the charge of our Missionary brethren at Hong Kong.

Extract of letter from the Rev. John Stronach, dated Amoy, February 28th, 1854.

"The examination of the applicants for baptism took place to-day before my brother, self, and Dr. Hirschberg; some of the native church members were also present. There were ten male applicants, eight of whom we thought admissible, among whom was Ma Lek. Dr. Hirschberg was highly satisfied with the knowledge and feeling of the men, and so were we all. There are eight females whom we hope to examine on Thursday. Oral instruction has been the heaven-blessed means of introducing this knowledge into their minds, for only one of them can read, and he not much. So it is evident we are not labouring in vain, while 'preaching,' as our Lord did, 'the Gospel to the poor.' They all have means of livelihood; nor can we find out any inferior motive leading them to so generally unpopular and unattractive a course as a profession of Christianity. May the Saviour they seek to honour, keep them steadfast.

"March 2nd.—This day has been interest-

ing, on account of the examination we have been holding of the *nine* Chinese women who have applied for baptism—the mother of two of our members (one deceased), and who is also the widow of the first member admitted to our church here; the wives of three of the members, and the aunt of two, along with four female servants, one the mother of one of the male applicants. Such is the status of these nine women; and I was more pleased than I had expected to find ground for being, with their knowledge of Christianity and the interest they showed in its truths. So they will all be baptized on the 5th instant by my brother, before the men whom I am to baptize. You will be glad to hear of women being admitted—they give Christianity a home in the land, and their influence cannot be inconsiderable. The public profession of an unpopular and novel religion by Chinese females is a trial of courage, but they are all glad to come forward, and ready to face the world."

In a subsequent letter Mr. Stronach mentions the fact of the seventeen interesting Chinese converts, viz., eight males and nine females, referred to in the preceding letter, having been publicly received into the Christian church, through the rite of baptism.

Extract of letter from the Revs. Dr. Legge and J. Chalmers, dated Hong Kong, 24th March, 1854.

"We are happy to inform you by this opportunity, of some addition to the members of our Christian church. On the evening of the second Sabbath in this month, the ordinance of baptism was administered in the Bazar Chapel to five young men; four of them lads in the school, and the other a brother of one of them, and the son of an individual who was received into the church about three years ago. Of the four scholars who have made this public profession of Christianity, two signified their wish to be baptized more than twelve months ago; and their general behaviour and growth in Christian knowledge have been such as to afford much satisfaction to our minds. The two others had also revolved the subject of their duty to declare themselves on the side of the only living and true God for several months. Some sermons preached by our brother Tsun-shen, about the close of the last year, stirred up their minds to much thoughtful-

ness. The four took counsel together, spoke with some of the older members of the church, and unitedly made their application to be received into our Christian fellowship. We received them gladly, and, with affection and hope, commend them to Him who is able to keep them from falling.

"Two infants, the children of two of our oldest members, were baptized at the same time, making, in all, the greatest number to whom the ordinance has as yet been administered at one time at this station. There was something interesting in the young, grown up to maturity, declaring *their* purpose, whatever others might do, to serve the Lord, and in the parents bringing their infants to dedicate them to the Saviour. We could not but be encouraged by the service. It seemed to declare that Christianity has taken root among the Chinese, and to assure us that we shall ere long see greater things."

Extract of another letter from the Missionaries at Hong Kong, of somewhat earlier date than the preceding.

"Small as our church is, it sustains already the position of a mother church. You will be interested to hear that the only society of Chinese Christians in America is composed of individuals who originally belonged to it. You have heard at different times of lads from the school and members of the church going to California. There are now five in that region who were baptized here, and Soo-long, the young man who was educated at Mr. Henderson's expense in Scotland. In a letter to Dr. Legge, dated 13th November, 1853, one of them, Ho Ch'èong-K'ow says:—'I am happy to say that we have formed a Chinese church here, though the members are yet very few. We are only four—A-sam, A-ts'un, A-ts'èn, and myself. I hope our Heavenly Father will increase our number. A-sam received the office of elder, and A-ts'un is to teach Chinese to the Missionary, Mr. Speer. For the few weeks past, Mr. Speer has held the meeting in my room, but a large chapel will soon be raised for the Chinese. Oh! dear sir, it is very hard to make a man stand in the truth. If God had not helped me, I should have fallen into the hand of Satan; but our Crea-

tor is able to keep His people from all the temptations of their enemies. The American ladies and brethren are very kind to me. I often think of my beloved teacher in China with great pleasure. Please accept my warm love.

'When far from the friends we hold dearest we  
part,  
What fond recollections still cling to the heart!  
Past converse, past scenes, past enjoyments are  
there—  
Oh, how heartfully pleasing, till hallowed by  
prayer!'

"I shall be very glad to hear from you as soon as you can favour me with a letter. My trust is still in God, and I want to live in such a manner that wherever I go I may leave a savour of piety.'

"The evidence which the above extracts supply of the piety and Christian steadfastness of the writer is very pleasing, and you will join with us in repeating his prayer that God will be pleased to watch over their infant church. It is something for the London Missionary Society, in addition to all the other things which it can refer to as done by it for China, to be able to say this also, that it has given the first Chinese church to the continent of America."

## INDIA.

## NOTICE OF A MISSIONARY EXCURSION IN THE PROVINCE OF COIMBATTOOR.

ALTHOUGH the set time for the conversion of the multitudes of India to the faith of Christ has not yet arrived, the Missionaries bear their unvarying testimony to the fact—and it is full of encouragement—that throughout the provinces of that great country, alike in the populous city and the rural district, wherever the Gospel has been long proclaimed, a knowledge of scriptural truth has become extensively and almost universally prevalent, and impressions, more or less favourable to Christianity, have been created even in minds not yet prepared to abandon the practice of idolatry.

An illustration of these remarks will be found in the incidents of a tour undertaken by our Missionary Brother, the Rev. W. B. Addis, in the early part of the present year.

“Much time, from the commencement of this Mission in 1830,” writes Mr. Addis, “has been spent in the important work of itinerating among the inhabitants of this province for the purpose of preaching the Gospel *vivâ voce*, and of distributing scriptures, religious books, Christian tracts, &c.

“For the above purpose I set out the latter part of February, and thinking to obviate some of the inconveniences of ‘roughing,’ I took with me a country bullock-cart, with some articles most Europeans consider indispensable; but on my first stage I had to regret being thus encumbered; for the cart, through the badness of the roads, was overturned, and my cot, chair, and small table all broken.—The weather hot, and the way very dusty, there not having been any rain for several months.—Spoke to some people on the road, and gave a tract in exchange for a cup of cold water. Arrived at K—, \* tired, and dirty from perspiration and dust.—Found here some people who were principally travellers like myself, this being a sort of resting-place, having a well and settram (a square building, but without any furniture of any sort, the Hindoos not requiring any, as they eat, sit, and sleep on the ground or floor). Here is a very ancient heathen temple, built very substantially of hewn granite upon a high rock with steps cut in it by which to ascend. Here is also a very ancient idol car, large, and covered all over with elab-

orate carving, but of the most objectionable character, as is usually the case. Some few years ago a Poligar (or country Hindoo gentleman) spent a great deal of money in making a new car, and it now stands near the old one, apparently as a caricature, having little or no carving worth the name; whether workmen of this description have degenerated, or whether parsimoniousness was the cause, is not apparent. I slept in the settram, and in the morning by moonlight—long before sun-rise, proceeded on my journey.

CONVERSATION WITH THE RESTORERS OF  
A HEATHEN TEMPLE.

“On my arrival at A— I was surprised at seeing several large kilns of brick burning, and supposed that the inhabitants really intended, after so many years, to make the entrance to their village passable by a bridge, which is and has been sadly wanting for a very long time; but on coming near to an old dilapidated heathen temple, which has always when here attracted my attention, from its apparently remote antiquity, I found it partly pulled down; and while wondering and almost hoping that its uselessness had at length become evident to the inhabitants, and that they were about to turn the site to some better purpose, a respectable man accosted me, who I found was the superintendent or architect for its re-erection on a larger scale, and in a very substantial manner, by the Rajah of R—, another influential Poligar, who he said was determined, by an im-

\* Here, and elsewhere, the writer has not given the names of places, &c. in full.



pulse of great charity, to spend many thousands of rupees in the highly meritorious act of its reconstruction. The following sentiments passed between us on the subject:—‘You know that this (heathen) system is not founded in truth.’—For I soon saw that he knew me and my object. Whether founded on what was generally termed truth he could not say—the system was very ancient, and the belief and practice of ancestors must not be lightly set aside; they ought to be revered and not dishonoured. Besides, who could surely tell what indeed was truth—perhaps the ancients were right after all! Still it was well, and even proper, to investigate the matter according to my suggestions, and if Christianity was found to be true, to embrace it of course.—Had no objection to reading our Scriptures and other books treating upon the subject.—Was willing to receive a Gospel, and some tracts offered to him—would carefully keep, and attentively peruse them, &c., &c.; to which one of his assistants, apparently the head bricklayer, willingly acceded and requested a similar supply for himself. After making a few common-place inquiries, *i. e.*, whether I would recommend any of the old bricks to be used, or whether to build with entirely new, &c., they left me with their books, in the presence of their assembling workmen, to sit down and peruse them. This is a specimen of a numerous class to be met with everywhere, of unprejudiced and apparently candid minds, so far as it regards Christianity as a system of religion, now pretty well known in theory by hundreds, but put in practice by comparatively few.

#### THE CHILDREN OF THE HEATHEN TAUGHT CHRISTIANITY.

“Proceeding onwards, I reached P—— at near midday, and consequently very hot. This is one of the out stations of the Coimbatore Mission, and twenty-seven miles from the Head or Home Station. Found the Native Teacher stationed here laid up very ill; offered him some of my own medicines—preferred his own. No place here but a shed on poles, and without any walls—hot wind blowing very unpleasantly. Examined the Mission School—found it in a satisfactory condition—many of the principal inhabitants of the place present during the exami-

nation, the school-room being in one of the greatest thoroughfares of the town. Some expressed their satisfaction at the progress of the scholars, which progress, it must be remembered, was in reading the Scriptures in the native language, *i. e.* Tamil, and the committing to memory several Christian catechisms, including Dr. Watts’s first and second, Scripture ditto, together with Grammar of their own language, writing (with iron style on Palmyra leaves), arithmetic, &c. No objection whatever is made to such a decidedly Christian education, although all the parents are heathen, and not one of their own (heathen) books allowed to be taught in the school! This is the case with all the twelve schools of this Mission.

#### CURIOSITY ABOUT THE RAILROAD AND ELECTRIC TELEGRAPH.

“Went to the Tassildar’s Cutcherry (*i. e.* native magistrate and his public office building). He is a Brahmin; had a long conversation with him in the presence of all his officials. I have known him several years; he was full of praise of the school, ability of the schoolmaster, &c. Before leaving, he requested as a favour that I would afford him and his people some information respecting the new railroad soon to come through Coimbatore, and of which wonderful thing there was a general talk. Also, about the electric telegraph, about which they had heard such wonderful reports of its experimental trial at Madras and its vicinity. About the railroad, steam engine, carriages, &c., &c., I was able to make them comprehend something, but about the latter I could do but little without a plan, model, experiments, &c.; for the Hindoo has only the word lightning (*menel*) to express the power employed, and from the frequency and destructiveness of thunder storms in this country, the word has something awful in its sound, and its power being often observed by the dreadful calamities produced, they cannot comprehend how it can be controlled and applied to any useful or profitable purpose.

#### LIGHTS AND SHADOWS.

“Had evening service with a few Christians here, and was happy to find a young man among them whom I baptized several years ago, who is adorning his profession by



a consistent walk, and endeavouring to do good to the souls of others. He is in pretty good worldly circumstances, and has much time at his own disposal, which it appears he employs for good purposes, *i. e.* reading the Bible and other religious books to the heathen around him, &c. &c. Slept here in the shed, and remained during the following day. Had some visitors, both heathen and Mohammedan, but inquirers they cannot well be termed; for although the Gospel has been published in this town and adjoining villages for many years past, and the people know more or less of its requirements, there does not appear to be any conviction of sin nor fear of its consequences; consequently, although the people will freely converse upon Christianity, and prejudice against it as a system of religion is scarcely perceptible at the present time, yet careless unconcern and apathy about a future state seems to pervade all classes. The native teacher here requires a better cottage, and I went and inspected several sites for the purpose, and hope ere long to obtain an eligible situation. This being a place where three or four principal or trunk roads meet, and people coming and going in every direction, it is necessary that the teacher's cottage should be where the greatest number of travellers resort or pass.

#### SOWING BESIDE ALL WATERS.

"The following day was that on which is held the great weekly market, and which has much increased lately in consequence of new roads being made, so that, at the lowest computation, I should think that from three to four thousand of both sexes were present on this occasion. These assemblies are just the places to preach the Gospel; for there are very many who neither come to buy nor sell, mere loungers, and a congregation of some hundreds can be collected in a very short time, who generally hear with much attention, for their minds are not in that excited state they are at heathen festivals. Such markets are held all over this province on different days every week, and we make it a point of attending as many as circumstances will permit, and by this means the word spoken, and the tracts distributed, are taken to remote parts. In the afternoon I left this place, and proceeded about fifteen miles,

where I slept in a *tope* (grove) of tamarind trees, having arrived at the close of the day, when the women return from drawing water, each with a large earthen pot on one hip, and often a child on the other, each encircled with an arm. Nearly the whole distance I came, travellers were either returning from, or going to the market, many with their little sons astride upon their shoulders, and holding on by the turban. These markets generally last till dark, and many sleep on the spot in the midst of their merchandise, which consists chiefly of different sorts of grain, cloths of various textures and descriptions for native clothing, implements of husbandry, live stock, *i. e.* bullocks, sheep, &c. The Monegar (head of tribe or village) who gave me permission to sleep in his *tope* was a very friendly man: he brought me fruit, and a plentiful supply of good water, an invaluable article at all times, especially at such a time as this, when even the wells are getting low, and the water becomes tainted. He would also have supplied me with food if I had accepted it, but for various reasons that was declined. He and his people kept awake most part of the night, and I gave them a Gospel of Matthew and some tracts, and in the morning, before sunrise, when I left, they accompanied me some considerable distance. To-day, through the absence of rain, the dust and strong hot wind were very unpleasant, and I was glad to rest under the shade of a tree in a large village for about an hour. Here I had a large concourse of people to hear me, and I distributed some Gospels and many tracts in two languages—*viz.* Tamil and Teloo goo. The ancestors of the present inhabitants migrated from the Teloo goo country many generations ago; and these people still speak that language among themselves, although all around them is Tamil, with which they are quite as familiar as with their own; and most of them could speak and read both languages fluently. The majority are in very good circumstances, being cultivators of various sorts of corn and tobacco, the latter for transmission to the Malabar country. They know much about Christianity, but appear somewhat bigoted in their preference for their own religion, or rather superstition, and think it quite right to follow their forefathers. They, however,

candidly heard me state both sides, and show them the excellency of Christ and his religion of love and mercy. They also heard me read to them, and read aloud themselves from the Scriptures and tracts I supplied them with; and some of them accompanied me out of the town on my journey, and took a very friendly farewell. At mid-day I reached P—, another of our out-stations, about thirty miles distant from the one I left. Here I found our Native Teacher well, and actively engaged in his avocation, but his child was ill. As soon as my arrival was known, several persons came to see me and to converse, obtain books, &c. I remained here over the Sabbath, and had a small congregation of Christians, both in the forenoon and evening, and some readers of Scripture in the afternoon, but no heathen attended any of these services.

#### OPPOSITION OF A HEATHEN MAGISTRATE.

"The Tassildar, who is a Brahmin, sent a carpenter to work at mending a gate, a few yards distant from the place where I was staying, and just opposite, making a great noise. I have every reason to think that this was intended to annoy me, and to disturb the people who were collected to hear me; for he has shown his opposition to our proceedings on several previous occasions, and at one time went so far as to order the dead bodies of the village or town, to be interred near the Native Teacher's cottage. On this occasion I was under the necessity of appealing to the European magistrate of Coimbatore, who at once saw through the whole affair, and ordered him to desist. However, to-day the annoyance before mentioned was continued for some time, and I saw the necessity of requesting the carpenter to go away, which he did, but soon returned by the authority of the Tassildar, and I was obliged to send to him, and remind him that by so doing he was acting contrary to one of the rules of government. Seeing I was not disposed to put up with the noise and annoyance during the Sabbath, he thought it prudent to take the carpenter away, and I had a quiet day with our people—a great blessing in the midst of the noisy heathen around, who know no Sabbath, and consequently keep none.

#### OPENINGS FOR THE GOSPEL.

"Here, also, on the Monday, is held a large weekly market, so that I remained and attended it, and, as usual, had not entered the crowd and spoken many minutes, when I was surrounded by attentive hearers. I also distributed both portions of Scriptures and tracts; being personally known to the people of these parts, many from all directions and from many miles claim a sort of friendly acquaintance with me. I also remained here some part of the next day, in order to make inquiries about a spot for a schoolroom, schoolmaster, &c.; for the inhabitants of this place and surrounding villages have earnestly requested me to commence a school for several years past, but those already in operation take all the funds at my disposal for educational purposes. However, as a benevolent gentleman in the service of government has during the past two months furnished me with the pecuniary means for one school at another of our out-stations, I hope I may procure assistance for this. The only difficulty attending such subscriptions is, that these gentlemen frequently remove from one part of the country to another, and then their subscriptions are discontinued on their departure, and perhaps at the very time when the school is in its most efficient state: this has happened many times in this mission.

#### VISIT OF A MEMBER OF PARLIAMENT.

"Here also some respectable people came to inquire of me about the 'Queen's Gentleman,' meaning Danby Seymour, Esq. M.P. for Poole, and who has been travelling in different parts of the country, collecting information respecting the general condition of the inhabitants, in order to lay the same before Parliament. The people entertain very strange notions of his visit, intentions &c., some of which I thought it my duty to correct. Very little that is satisfactory can be ascertained by such flying visits. He came to see me, and we had about two hours conversation; but to see this mission in all its branches, &c. would take as many weeks.

#### AN IDOLATROUS FESTIVAL.

"On the following day I set out about two o'clock P.M., and had a very hot and dusty journey of eleven miles to S—, where I found the inhabitants in a great state of

excitement, there being a feast, &c. in honour of their idols.\* There are two heathen temples, one of which is very ancient, with a Kobram (or tower), and very celebrated. The noise from native music, so called—*i.e.* tom-toms, gongs, and firing of gunpowder, was quite overpowering. Such times and seasons are not at all calculated for preaching the Gospel to the people, as many years' experience has fully proved to me. The minds of the people are fully absorbed by the scenes around them, the gaudy and noisy processions, &c., so that I determined to proceed home to Coimbatore on the following day; and but little sleep or rest could be had during the night, the people being literally mad after their idols. In this place, twenty-four years ago, I first came in contact with the Brahmins of the Coimbatore province. They were then quite strangers to my avocation, intentions, &c. (having never seen a Missionary before); they also appeared somewhat strange to me, for they are in many respects different from those of the same caste in Travancore, with whom a three years' acquaintance had in a measure given me some experience. This class of people now pretty well know both my occupation and intentions, and generally act accordingly; but those engaged in agricultural and mercantile occupations are much more tolerant and friendly than those whose employ is of a sacerdotal description, the reason for which may easily be conjectured.

#### RETURN HOME.

"I left the place before sunrise, and proceeded homewards, and while sitting on a bank to rest about midway, and, the sun having been up some hours, it was very hot, I was joined by some respectable Hindoos, who were also travelling, and who inquired whether I had any books; this is frequently

the case, for it is well known that my capacious pockets are generally well filled with tracts and small books. Upon inquiry I found some of them were from a place upwards of a hundred and fifty miles distant, and others among them were acquainted with one of the schoolmasters of this Mission. After some conversation I supplied them with tracts and we separated; they taking the road to the east, and I that to the west. In about two hours afterwards I arrived at home, and found my own family all well; but, short as had been my absence, two deaths had taken place among the adult Christians.

#### CONCLUDING REMARKS AND INFERENCES.

"This tour was shorter both in time and distance than is usual, occupying only ten days, and the distance travelled only about eighty miles, which is not more than half the extent of many journeys made for preaching purposes every year, and at all times of the year; but it furnishes the following observations:—

"I. Viewing only the *surface*, of the present state of the inhabitants of these parts, how easily is the erroneous impression entertained, and often publicly communicated, that 'the fields are white already to harvest.' Here we see hundreds, perhaps thousands of idolaters attentive listeners to the preaching of the Gospel,\* earnestly seeking for books of Christian instruction, scriptures and tracts attentively read, &c., &c., yet still apparently as far from the kingdom of God as ever!

"II. Here also we see that prejudice, at least in these parts, has wonderfully subsided—so that a Missionary and ambassador of Christ is now looked upon as one to whom respect and even friendship should be shown, because he really seeks the good of the people generally. Consequently his way is all open before him—the time for violent disputes, &c. having gone past. Still, after all, the people seem quietly content with their own several systems of soul deception, and cling with the greatest pertinacity to

\* Much excitement is often produced by taking *bang*, an intoxicating herb; but in many places the natives within the last few years have added intoxicating drinks, and for an excuse plead the example of Europeans. How careful ought Missionaries to be in this respect. It will be a happy day when every Missionary in India is a practical abstainer, both for example to the heathen as well as for the preservation of his own health. Dram-shops are now very numerous—the sign being a quart bottle, suspended on a pole or bamboo. Since my arrival in India, twenty-seven years ago, this vice has greatly increased among all classes and castes, and is becoming so common that the former abhorrence evinced by those of high caste Hindoos is scarcely observable.

\* A Missionary of another Society, who called on us since the above, and who had traversed some parts of this province, expressed himself surprised as well as gratified at the savour of the knowledge of Christ to be met with, but was also equally astonished that with such knowledge there should be so little outward profession of Christianity.



their hoary institutions, *caste* being paramount.

"III. Also by the above may be seen a sample of the general and almost universal impression that Christianity has made upon the mass of the Hindoo mind, even in remote and rural districts; and *thus far* the fruits of years of former labour are apparent. In many instances this impression is by no means superficial, as some of the facts stated clearly show; and among numerous individuals it has been so deep as to produce a neglect of all idolatrous usages. Sufficient knowledge, were it mixed with *faith*, is possessed by numbers to insure the salvation of the soul. But this generation is rapidly passing away, and the same work will have to be commenced with the succeeding one.

"IV. The careful consideration of the above particulars will undoubtedly produce in the reader's mind the following query—'How, after all, is it that there is so little *real* fruit—so few genuine conversions or sincere inquirers under conviction of sin? I know of no satisfactory answer, and can only meet the question with another; *i.e.*, Are the influences and power of the Divine Spirit withheld for want of earnest, fervent prayer on the part of the *Church*? After supplying their agents among the Heathen with the necessary means for outwardly carrying on the work of their several Missions, are they and their work left as it were common objects, *i.e.* to make their way like a mercantile speculation? O how it would cheer and invigorate the heart, and sustain

the energies of the Missionary, if while he is engaged in promulgating truth, and publishing the unsearchable riches of Christ—inviting all to come and partake of a free and full salvation, *to feel an inward assurance* that he is not left alone, but that hundreds, although removed thousands of miles from him, are quite as near the throne of grace as he is, and frequently meet and mingle their petitions there, and are wrestling for a blessing upon his labours with the Father of mercies, through an all-prevailing intercessor, and seeking for the irresistible power of the Divine Spirit!

"O 'Brethren pray for us'—for vain is the help of man.

"P.S.—I have not touched upon the subject of *caste*, for obvious reasons. In the first place—to make this masterpiece of the devices of the devil anywise clear to those not on the spot, seems almost impossible, and, as daily met with in all the common avocations of life, would of itself require a volume; but it ought to be better known to the religious public in England than it is at present, in order to correct the numerous errors entertained upon the subject, and the mistakes constantly arising therefrom.

"And in the next place, the various bearings of the preaching of the Gospel upon idolaters as such, seem to be the principal object which should at present be kept in view. But briefly—I must state my conviction that idolatry will disappear from India, before the system of *caste* from its inhabitants."

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## BELGAUM.

### AUTOBIOGRAPHY OF A NATIVE CONVERT.

AMONG the individuals recently received into the Christian Church at this Station, was a young Tamulian, named Moottoo Swainee, who, after wandering far and wide in search of happiness, at length found rest and peace for his agitated spirit at the foot of the Cross. He was baptized at Belgaum on the 2nd Oct. 1853, on which occasion he furnished to the Missionaries, the Revs. J. Taylor and W. Beynon, the following impressive narrative:—

#### EARLY EXPERIENCES.

"About eight years ago, my brother and I were engaged in learning English in the

School at Chindrapetta, in Madras, conducted by Mr. Winslow of the American Mission. What we learnt there convinced



us of the truta of Christianity, and inspired us with a desire to profess the truth. We made known our minds to Mr. Winslow, who, after some inquiry, allowed us to remain in his house. Our friends missing us in the evening, and not finding us in any of the neighbours' houses, came to Mr. Winslow's. They tried to persuade us to return with them, but as we refused to do this they entreated Mr. Winslow not to give us food cooked in his house, but such as they might send. They accordingly, for some days, sent us food. After a while, under various pretences, they persuaded Mr. W. to allow us to visit our friends. We went several times, and were allowed to return. This was, however, a mere device till they had made all arrangements to secure us, which they did on a sudden, at the end of one of our visits. They put us in chains and sent us each in a different direction to some of our relations. A few days after this the brother who had been most instrumental in betraying us was taken ill, and died in great pain. My mother followed him in about a week. These deaths made considerable changes in our domestic circle, and my brother and I were conveyed to Chingerpct. My brother Punnernblem got admission into the Free Church Mission School, and from that place contrived to escape to Mr. Anderson's in Madras, from whom he afterwards received baptism, and with whom he still continues. My own lot was to be very different. I was conveyed to Bangalore and thence removed to Dharwar, where another brother had the spirit contract, and employed me in helping him in his business. I afterwards came to my uncle in Belgaum; here, after a while, my father joined us. My convictions regarding Christianity were strengthened by the intercourse I contrived to secure with Jonas, the Mission Catechist.

#### TRIALS AND TEMPTATIONS.

"But yet my mind was powerfully wrought upon by what I heard and read regarding the profession of a Saniashee, and by the confident promise of heaven as the reward of adopting it. I frequented, therefore, the Matha of a celebrated man of that profession named Adryappa, who resided with some of his followers about six kos from this. He was of the Shaiva sect. In the mean-

while a Brahmin Saniashee, of the Vaishnava sect, gained a complete ascendancy over the minds of my relatives in Dharwar, and, receiving some 50 rupees from them, sealed or branded them with the marks of the Vaishnava sect, in token, as he said, of their obtaining entrance into heaven. He set himself up as the Gooroo of the whole family, and came to Belgaum. There he received the adoration of all the Vaishnavas, who flocked around him. My father bid me go and fall at his feet, which I did. After a few days I had an opportunity of witnessing the branding with seals of Vishnu. The Gooroo, after pompous preparations and purifications, kindled a fire of sandal-wood and leaves in which he heated the copper, and shank, and chakra, the insignia of the Vaishnava religion. He then bid his attendants lay hold of the man who was to be branded, who, shrinking and wincing under the operation, received the marks. This done, the Gooroo turned to my father and said, 'Prepare your son against the third day, when I shall celebrate this ceremony again.' My father was delighted at the prospect of my receiving what he considered to be a great benefit.

"I had time to think, and the Lord enabled me to see the folly of the whole thing. I went to Jonas, and told him that the smart of the red hot metal seemed like the earnest and beginning of hell fire. I resolved to escape, and borrowing a rupee from him, set out for Bellary. There I met a friend who had known me in Dharwar. He treated me with great kindness and hospitality, and made nothing of my having escaped from my friends and the brand of the Gooroo. My friend also was engaged in the spirit trade, and employed me for a time. Meanwhile, my brother from Dharwar passed through, but as he knew under what circumstances I had left Belgaum, and how I despised the brand which he had received, he would not speak to me. I afterwards obtained a situation as mess accountant, and in that capacity went with the 6th cavalry to Sholapore. My mind was still impressed with the idea of joining the Shaiva Saniashees, with some of whom I had become acquainted, as I said before, in the neighbourhood of Belgaum.

I found among them a great diversity of opinion as to the means of salvation; one denying what the other affirmed. One of them in particular used facetiously to deride the whole system.

"I tried to make myself master of all the opinions entertained by different individuals. My own mind was fully convinced of the falsity of all. Yet I was curious to know all that may be or was said, if for nothing else, at least to refute them. When satisfied, I returned to Bellary. I there found my brother, who was much distressed at the sight of my Saniashee garb, and persuaded me to leave it off. Thence I accompanied my brother to Dharwar. On my way, I happened to meet the very man from whom I had at first fled. My relative immediately fell at his feet. He recognized me, and said that his regard for my family was so great that if I were willing, he would for my special sake stop in the midst of his journey, and imprint upon me the marks of Vishnu. My late intercourse with Saniashees, however, enabled me to meet him with greater confidence than before. I said I was sure of one thing, that his system was false, and that I could contend with him on his own ground. On this he left us, and I returned to my friends at Belgaum and Dharwar, who, when they heard my history, and my intercourse with the Shaivites, were very much distressed, for they are Vishnuvites.

#### CONVICTIONS OF THE TRUTH OF CHRISTIANITY CONFIRMED.

"I had now an opportunity of renewing my acquaintance with Jonas. My convictions regarding Christianity gained ground. I met with a metrical composition, by learned Brahmins in Madras, which purported to be a refutation of Christianity. I read it, and with Jonas's help was able to refute its sophisms. I resolved now to connect myself more intimately with Christians. I went to witness their mode of worship as it is conducted at the Mission Chapel. I went also to see how the Romanists worship. The resemblance of their idolatry to that of the Hindoos struck me so forcibly that I never wished to go again. I now openly professed Christianity, and removed to a house separate from my relations. This my friends tried to prevent. They seized

me, and forcibly conveyed me to my uncle's, where they bound me to a table, and said that though I might resist persuasions, yet hunger would compel me. After a while, my father relented; he released me, and gave me food; he also pleaded for me with my more violent relatives, and contended that I should be left to follow my own choice. With me he urged the fact of his years and his probable speedy death, begged that I should only wait till I should perform his funeral rites, and then I might follow what course I desired. But I felt I must depart. I joined the Mission. My friends used various expedients to intimidate me, and by false charges laid before the local authorities they tried to entrap me. I am thankful they have failed. As in the last assault they made upon me, they laid hold of the hair of my head, I had that removed. This effectually severed my connection with Hindoos, for without the hair as it is commonly worn, I could not maintain my position among them. It is one of the marks of Hindoo idolatry, and removing it has effectually cut me off from them.

#### LEAVING ALL FOR CHRIST.

"A review of all that has passed, and a comparison of my former with my present position, tend to confirm my belief of the truth of the Christian religion. I am assured that by birth and practice I am a sinner, and unable to stand before God with any righteousness of my own. I am thankful that God has led me to a knowledge of the way of salvation through Jesus Christ. I pray he may enable me to receive the righteousness of Christ Jesus in simplicity and truth, that my sins may be washed away in the blood of Jesus, and that by the strength of the Holy Spirit daily given unto me I may be preserved from falling, kept in the love of God the Father, and be received to dwell with him hereafter.

"I desire now the rite of baptism in obedience to the Scripture requirement, that whosoever believeth and is baptized shall be saved. I trust I have an unfeigned belief in Christ as my only Saviour, and a sincere desire to follow in the way of his commandments; I desire the fellowship of his people, and to be one with them who are the members of the body of Christ."

## BENARES.

THE Rev. M. A. Sherring, who joined this Mission from England in February, 1853, has, in the following brief notices, given an interesting sketch of his first year's experiences of Missionary life and labour. Under date 15th March ult., Mr. S. observes:—

## EDUCATIONAL LABOURS.

"In a letter sent to you soon after my arrival in India, I intimated that in order to be useful in some department of the Mission while pursuing my studies in the native languages, I had undertaken to teach the first English class in the Central School. This position soon merged itself into a general superintendence of the school, which I still occupy. You will be happy to hear that the numbers in actual attendance at the school have, during the last twelve months, rather more than doubled. This circumstance is attributable to various causes, not the least of which is the visit which the Hon. J. Colvin, the new Lieut.-Governor of the North-West Provinces, paid to the school in the month of October, 1853, on which occasion he presented the Mission with the handsome donation of twenty pounds; and to the notification which we have received through Mr. Tucker, the Commissioner at Benares, from the Government at Agra, that the head boys of the school will be permitted to submit to an examination once every year, and that the successful students will be introduced into the public service. I am sorry to say that Mr. Brownlow, the head master, having accepted an appointment in a Government school, will leave us at the end of the present month. The loss of this gentleman, who is a young man of considerable intelligence, and, so far as my observation has gone, of efficiency as a teacher, I am endeavouring to supply by making inquiries for a substitute, though hitherto without success. The school also receives assistance both from Mr. Buyers and Mr. Kennedy.

## VOCATION TO PREACH THE GOSPEL.

"Although the affairs of the Central School have necessarily consumed much of my time, which I do not regard as ill spent, yet, as my chief design in coming to India was to preach the Gospel to the heathen, I have held them as second in importance

when compared with this latter object. Many, doubtless, are the opportunities of enforcing the truths of the Christian religion upon the senior youths instructed in our Mission schools, and I believe the blessing of God is attending such labours. This is partially seen in the undeniable fact that no Hindoo lad having passed through the usual course of instruction in such schools leaves them a Hindoo. Though not a Christian, generally speaking, I may without exaggeration say he is rarely or never a Hindoo. Hence has risen up a nondescript class of educated natives whose religion has assumed no definite character, who detest the national religion and admire the Christian religion. I was about remarking that, highly as I estimate this means of carrying out the Mission with which God and the Church have intrusted me, I do not personally regard it as my chief vocation. Under the influence of these sentiments I deemed it necessary to obtain a knowledge of the two Indian languages spoken here as speedily as possible, in order directly, as an ambassador of the Cross, to open my mouth to the people and proclaim to them the glad tidings of their salvation. Accordingly,—and here with devout humility I would acknowledge the goodness of God in the assistance which he granted me,—I was enabled to preach, or rather (to use a more correct word) to read my first sermon to the congregation of the Mission church in the month of June of the last year. Once having commenced, I soon found that the pressure, though gently imposed, from without, was as strong as the pressure from within, so that my own election to preach was strengthened by that of others. All my engagements, however, were suspended for a period of six weeks during the rainy season, when I was attacked first by fever, then by dysentery. That season throughout this part of India was unusually sickly and the mortality frightful, as will be evident when I tell you that one tenth part



of the European population in Benares died in a fortnight. These cases were mostly from cholera, and included some of the highest men in the Station. Through the mercy of God I was gradually restored to health, when I resumed my duties both in the school and in the church.

"My studies hitherto had been restricted to the Urdoo tongue, the language of the Mussulmans; I now commenced the Hindi, the language of the Hindoos, a knowledge of which, as you are aware, is absolutely necessary in order to hold converse with the inhabitants residing in the villages.

#### A MISSIONARY TOUR.

"Having learnt that Mr. Mathur, of Mirzapore, and Mr. Smith, of the Church Mission, Benares, contemplated visiting in the winter season a large number of villages to the south towards Central India, with the consent of my brethren of the District Committee I joined them in that undertaking. My chief motive in taking this step was to gain a ready and available acquaintance with the language of the people, as spoken in the country, with its forms and idioms, and to accustom the ear in hearing, so that the mind might grasp continuous sentences and understand without difficulty what a speaker said. United with this was the strong desire to perceive what Missionary life, strictly so called, really was, and also to ascertain with some approach to completeness the modes of life and thought of the natives, the moral effect which idolatry wrought upon them, and the condition of superstition and debasement in which they were actually placed. Moreover, I wished eagerly, beyond what I can express, to be side by side with those who were continually

preaching the Gospel of salvation and eternal life to the poor Hindoo, whose heart was a stranger to the one and was ignorant of the other.

"Early in the month of December we set out on our journey. Our route lay to the south-west. We traversed several native states, amongst which I may mention the independent states of Rewa, Chatterpore, and Punnah. We had interviews with many of the rajahs and principal men of these countries, some of which were of a very pleasing character. At the populous cities of Jubbulpur and Saugor, both in the Company's territories, we remained several days. Throughout the whole of this large tract of country, the population of which must amount to some millions of inhabitants, we met with no Missionary. At Jubbulpur was a small establishment designed for a Mission, and to which, since our return, a Catechist sent out by the Church Missionary Society from England, has gone. So that we traversed seven hundred miles without finding a single Missionary established in this important field. The people are willing to hear, nay, in not a few cases, we found them anxious to hear of those precious truths which the Missionaries expounded.

#### THE MISSION RECRUITED.

"Mr. Kennedy, his wife and family, have arrived safely in Benares, and are quite well. This is a valuable addition to the Mission, and one much needed. The labours of this Mission are, as you well know, various and multitudinous, so that the staff of Missionaries, though increased, will find abundant labour to occupy them. I trust that the Lord will mercifully preserve to us our present measure of strength and energy."

## POLYNESIA.

### RAROTONGA.

#### THE BRANDS PLUCKED OUT OF THE FIRE.

THE triumphs of the Gospel have never been more signally manifested than in the holy lives and happy deaths of many of the native converts on this Island, who, under the influence of Christian teaching, have been raised from the lowest barbarism to share in the light and privileges of God's redeemed children.

The Rev. C. Pitman, under date 8th April, 1853, records the interesting



cases of two individuals who had recently departed in the faith—the one an aged and established Christian, and the other a young disciple lately brought to the knowledge of the truth:—

DEATH OF AN AGED MEMBER AND DEACON  
OF THE CHURCH.

“Amongst the number who recently departed in the faith was our respected brother Kaisara, one of the two deacons chosen at the formation of a Christian church in this place, May, 1833—a man esteemed and loved by us all. A few extracts from my journal will show you the state of his mind when summoned by his Master.

“All the afternoon till dark with the sick. Spent an hour with our aged brother, deacon Kaisara, who has been some months confined to his house. Like my other visits this has been truly refreshing. In reference to the future there is no hesitation. His eye and heart are fixed upon the true and firm foundation, Christ Jesus. He is in the attitude of expectation, waiting the coming of his Lord. We talked together of days past—of brethren who had preceded us, and the prospects before us. Whilst talking on the joys of paradise he seemed to renew his strength, and longed for the time when he should “mount up as with the wings of eagles.” Whilst thus leading this venerable saint “through the valley,” he pulled from under his pillow an axe without a handle, and said, “Teacher, when you first came to this island, you gave me that axe; with it I hewed down trees for the first house of God erected in this place, for school-houses, and for your dwelling-house. When we built our new stone school-house, it was employed in that work; so also in the building of the stone chapel at Titikaveka; then laid aside. When we built our stone chapel here, after the hurricane, and subsequently the new school-house at Matavera, I drew it out of concealment to be employed in the work of God. There it is; look at it.” I did so, and should not have thought from its appearance that it had been used for so much work. I expressed my surprise at the great care he had taken of such an article, and returned it, saying, “One work, perhaps, remains to be accomplished by it—to cut down wood for a coffin.” “Yes,” said he, with much cheerfulness, “and what then

shall be done with it?” “Hand it down,” I replied, “to one of your family to whom you are disposed to give it.” He replaced it from whence he took it, and said, “So will I do.” A few days previously he had made his will, but not having showed me this remarkable axe, given more than twenty-five years ago, it was not among the items.

“A messenger to say that Kaisara was apparently drawing near to his end. Went directly to see him, and found him exceedingly weak, scarcely able to speak. “Well, brother,” I said, “how is it now on the borders of Jordan?” “My ship,” he replied, “is moored; the anchor is within the vail; all is well, there will be no shipwreck; all is calm.” Calm indeed it was. Not a ruffle appeared on the surface of his soul; not a doubt of safety expressed. Christ’s promises his support, and waiting to enter the haven of rest. We recounted together the labours of past years, and talked of the amazing love of God to the sons of Rarotonga. It was a soul-cheering visit to one just entering the invisible state. “What shall I say to the church after your dismissal?” “Tell them,” he replied, “to hold fast their confidence to the end—that faith in Christ is absolutely necessary to salvation,” and quoted, as strength would allow and his quivering lips repeat, John iii. 36. “This may, perhaps, be our last meeting below.” “Well,” said he, “ere long we shall meet again in the far brighter world above, to dwell for ever with the Lord, there to ‘see the King in his beauty,’ and *that* land (pointing to the heavens) which is afar off.” Prayed with him, and left his humble cottage.

“Just as I was going to the out-station, was sent for to see our dying friend. Quite sensible, but hardly able to speak. Replies to questions truly satisfactory. His meditations wholly on Christ; there his affections centre. \* \* \* \* “You will soon leave us?” “Yes, the chariot is at the door; the body is the clog which keeps back my spirit, but soon the thread will be cut, then shall I fly away beyond restraints.” “Have you

any fear in the prospect of separation?" "None at all." "What is the reason of this tranquillity of mind as death approaches?" "Christ is mine. To him I have committed my soul; why should I fear?" "Is your trust entirely on Christ?" "On Christ alone I trust for salvation; he is the true foundation—the way—the door." As I prayed with him and supplicated the Divine presence with his soul through the valley, he responded to it with much emotion. I then took my leave. Next day his son came to say that he was near death. I went. Pulse scarcely perceptible; breathing short. "How is it with you?" I asked. He replied, "With Christ is my soul." "Entirely?" "Yes, entirely." "No fear?" "None at all." "This is the hour of our separation." Unable to speak, but a significant squeeze of the hand. After awhile he came to and opened his eyes. I said, "You will, I trust, soon be with Christ." "Yes, I shall." "To-morrow," I said, "is the Sabbath." He replied, "I shall be in heaven." "How great the love of God in not leaving you in the ignorance of heathenism!" Raising his eyes upwards, he said, "Great! great!" With his son-in-law and daughter I then conversed on the difference between the death of a saint and sinner, all of which he heard and understood, as a reply he made fully evinced. I left him to go to dinner, but ere I could return his spirit had fled, to be with Him who had redeemed him with his precious blood.

"Thus died Kaisara, one of the first members of the church in Ngatangaia, and one of the first deacons. A good man; a consistent follower of Christ; born a heathen, died a Christian.

"At our next church prayer-meeting one of the members, alluding to his death in his prayer, said, "How often have we heard his voice exhorting us to flee from wrath and lay hold on Christ as our Saviour, as he perambulated our districts when we were living without God; but now we shall hear his voice no more." This is true. For twenty years past, in company with his brother deacons and others, has he visited almost every family throughout the districts, affectionately entreating the different classes of whom they are composed to an abandon-

ment of what is evil, and to "seek the Lord whilst he was to be found." Of the good effects of these visits we have had frequent proofs from the testimony of not a few admitted into the church. His work is now finished on earth—his Master has called him home."

#### DEATH OF A YOUNG CHIEF.

"In my communication to you, Nov., 1851, mention was made of the remarkable change produced in the heart of a young chief, from a conversation with Maretu, on one of these visits; our departed brother, Kaisara, was also present. That young man in January last was called away by death. From the above period, till the time of his decease, he gave full proof that the change was real. He subsequently joined my Bible class, and evinced a great desire to understand the fundamental truths, and be enriched with the blessings of the Gospel. My visits to him during his short illness were frequent, and I found him in a pleasing frame of mind in reference to the future. One of our lay native preachers, who resides near his dwelling, and was often with him, informed me, that so eager was he for religious conversation, and such delight did he take in it, that he would not talk on any other subject. If allusion was made to his lands, he said he had done with all these things. He was asked, if leaving his possessions, friends, wife, &c., did not cause any painful sensations? 'Not in the least,' was his reply, 'for he had long since had his mind weaned from earth.' 'Are you under no fearful apprehensions of death?' 'None at all.' 'How is it that you seem so lost to the things of this world?' 'Because they are not *that* on which my soul can repose. Ever since my heart was convinced of the evil nature of sin, and I perceived the reality of Scripture truths, and that Christ alone is the true foundation of a sinner's trust, my desire for salvation has wholly rested there; there alone have my thoughts been fixed, and nothing on earth besides is worth possessing. I wish to be with Jesus. I do not waver. My heart is fixed upon Christ. Earth and all it contains are insignificant in comparison with the prospects beyond.' In this frame of mind he continued till the last, and nothing else yielded him delight. He (the teacher) was

with him till a few hours of his death. Soon after he last saw him, his friends told him that he suddenly sat up, and mustering all the strength he possessed, sang one of our hymns with a loud voice, and then prayed with much energy, which exercise quite exhausted him, and, sinking down, he spoke but little after. His spirit took her flight, and sped her way to that Saviour whom he loved.

"Thus died one of the oldest and one of the youngest of our members. Both of

them, 'brands plucked out of the fire.' To the free and sovereign grace of God in Christ they ascribed salvation, and through the infinite merits of the Redeemer have, I trust, entered through the same 'gate into the city' as their believing brethren in more highly favoured Christian countries. Many more instances might be recorded, but the above are sufficient to call forth united thanksgivings to the God of all grace, who still condescends to smile upon our feeble efforts to advance Messiah's empire."

### ARRIVALS IN ENGLAND.

Rev. J. M. Lechler and family, from India, April 1.

Rev. Joseph Gill, and Mrs. Gill, from South Africa, same date.

Rev. W. C. Milne and family, from China, April 4.

Rev. W. Inglis and family, from South Africa, May 11.

Mr. T. Artope and family, from India, same date.

### ARRIVALS ABROAD.

Mrs. Mullens, Wife of Rev. J. Mullens, accompanied by her sisters, the Misses Lacroix, at Calcutta, January 27.

Rev. James Kennedy and family, at Benares, February 24.

### ACKNOWLEDGMENTS.

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